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and terrible punishments had become so familiar to the people that it gave the Jews a term to express torment and torture.

If the word Ghetto, which has passed into all languages, is a memorial of the Cannon foundry of Venice, the Jewish-German *Bestemm* perpetuates the memory of a Venetian magistracy long since defunct. A slight and yet sufficient proof of the enduring character of that race which has reared monuments to its oppressors, and revives memories of institutions which the waves of time have long swept away into oblivion.

DAVID KAUFMANN.

#### Algazi's Chronicle and the names of Patriarchs' Wives.—

תולדות אדם is the title of a small and rather rare volume, by R. Samuel Algazi, containing, among other things, a chronological sketch from the Creation to the year 1583, in which the author wrote his work. As the whole space given to this sketch does not exceed the space of ten pages (in small octavo), no one will expect its author to bring forward many fresh and new points; and Dr. Steinschneider is quite right in pronouncing it as a mere extract from an older chronicle, and of no importance. (See his Catalogue, p. 2,403.) One point, however, in "Algazi's Chronicle" seems to be new and worthy of notice. It is the enumeration of the names of the wives of Biblical personages, of which Algazi's predecessors, as far as we possess their works, know little or nothing. These names, given in pp. 1 and 2, run as follows:—

The wife of Seth, עזורה; of Enosh, נועם; of Kenan, מהוללאות; of Mahalalel, דינה; of Jared, ברכיה בת רצויה; of Enoch, ערנה בת דניאל; of Methuselah, ערנה בת עזריה; of Lamech, ברונוש בת ברכאל; of Noah, רצויה בת; of Shem, אמורע בת ברכיאל; of Arpachshad, מוחלה בת בנו; of Shelah, ששון; of Eber, עזורה בת נמרוד; of Peleg, מלכה בת מרי; of Serug, נהר; of Nahor, ערנה בת אברנהו; of Terah, ישנב בת ישהוב.

This list, which agrees more or less with the Book of Jubilees, chapters iv.-viii., is the most complete in Hebrew literature. Perles, in his *Beiträge zur Geschichte der hebräischen und aramäischen Studien* (p. 90), gives another list of these names from the margin of a certain MS. in Munich. But it is much more corrupt and shorter than Algazi's. Algazi must, therefore, either have made use of some Hebrew work, since then lost, or, less probably, of some non-Jewish source.

S. SCHECHTER.